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*A Sunday school class in Tainan, Taiwan*
(see page 5)

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

*In this issue—*

- The Pastor of Buchenwald
- Student Work in Taiwan
- Freedom to Reform the Church

# *What's your definition?*

The shortest essay ever written on the theme: "The Meaning of the Church" was only four words long. For that writer the Church was the place to "hatch, match, patch, dispatch." I wonder if this doesn't sum up a lot of talk of a lot of people.

The place to hatch. That is, the Church is called on to baptize the newborn babies. I know of a congregation where a cocktail party follows the holy sacrament of baptism. One doesn't have to wonder why baptismal services are so well attended.

The place to match. In our community who would ever think of getting married any place but in the Church. When asked why the wedding is wanted in the Church the answer seldom comes that the couple desires the prayers of the people and the blessing of God on their union.

The place to patch. Like a good tree to run to for shelter, the Church and the pastor are sought out when problems crop up in the family. It's strange why so many people seek the help of God only when they are flat on their backs.

The place to dispatch. Absolutely no one in this community would submit to being buried without a Church service of some kind. This is a part of the responsibility of the Church, to dispatch what it hatched.

Today you are not even considered an American unless you are a Catholic, Protestant or Jew. Everybody just has to go to Church. It's the thing to do. O people, how far from the New Testament Church can we wander?

If you had to write a theme on the Church could it be summed up in four words? Or would you want to say something about the worship of Almighty God and the fulness of life?

—JACK HUSTAD

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Dr. Lund is a member religion department at cordia College in Mo Minn.

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n Memoriam:

aul Schneider

# The Pastor of Buchenwald

by Gene Lund

AS EXACTLY twenty years ago this past July 18 Pastor Paul Schneider was murdered at Buchen- concentration camp, a victim of Nazi tyranny.

the casual observer, Pastor Schneider probably look much like a hero as he made his parochial is in the Reformed parish of Dickenshied-Wom- in the Rhineland. But after his arrest by the Ges- the heroic proportions of his indomitable character to manifest themselves in no uncertain way, and included among those who feel that his name d be known and honored much more than it is. pastor of Buchenwald," as he came to be known rmany, was not as gifted and articulate as a Diet- Bonhoeffer, but his stubborn courage and unshak- convictions finally made it necessary for him, too, ar the martyr's crown.

e Bonhoeffer and Niemoeller and Lilje and count- thers whose names are less well known, Schneider astly refused to emasculate the Gospel or other- sully the majesty of his calling in order to satisfy hims of Nazidom. As a result of his stand, he was arrested and told that he would have to resign his parish. An official car took him across the ish border in an effort to dramatize the will of the

Pastor Schneider returned to his people, con- d that God wanted him there and that no human should be permitted to abrogate that commission. after, he was rearrested, and this time he did not to his flock; after suffering indescribable brutali- e died at Buchenwald, aged 41, on July 18, 1939. uld have won his freedom at any time simply by g his signature to the document which ordered anishment from Dickenshied-Womrath. This he d to do.

nehow it seems like more than twenty years have passed since men were dying in the death camps of the third Reich. No doubt the critical problems of the post-War era have hastened the erasure of these ugly memories. But we ought not forget too soon; altruistically, it can be argued that we should never forget those who died, as it were, in our stead. Selfishly, it behooves us to remember those whose noble example can do much to assist us in the *Sturm und Drang* of the present. Paul Schneider, for example, speaks loudly from his silent grave.

### *No Compromise*

What does he have to say to American Christians? Above all, I would say, the life of Paul Schneider reminds us of the fact that, in the struggle between good and evil, the children of God must dare to draw a sharp, unwavering line of demarcation, and to hold tenaciously to that which we believe to be right. Fuzzy thinking and prudential equivocation may be permitted in friendly, tea-cup debates, where the stakes are small and the outcome of frivolous worth. But not so when the gauntlet has been thrown down!

It did not take Paul Schneider long to see that the Nazi demon was a dangerous enemy of the Christian way of life, an enemy with which there could be no compromise. The opposition, for him, was clearly marked. At the same time, he knew his own marching orders as well as the most pedantic *gauleiter*. His faith was not an academic thing; it was not a set of neatly balanced probabilities. Pastor Schneider took the demands (and the assurances) of the Scriptures literally, even into the hell of Buchenwald. He would never have become the "Pastor of Buchenwald" if he hadn't.

This heroic example from the recent, agonizing past

cries out to remind us that this is the kind of determination the Church of Christ needs so desperately today. In the current struggle with the forces of materialism, both foreign and domestic, the Christian cause needs men who will stand firm for what they know to be right. This contemporary antagonist is both more pervasive and more subtle than the Machiavellian monster against which Paul Schneider contended, and it is therefore more difficult, in some respects, to come to grips with it and to do an effective job of fighting it. It frequently appears in the guise of innocent respectability, and many American church members are apparently unable to tell when its influence has gone too far, either in the home or in the congregation, or both.

### *No "Cheap Grace"*

But we are not concerned about arguing whose task is the more difficult; the people of God must be prepared to "try the spirit" in every generation, and to take a determined stand against all who threaten to pollute life with their godless schemes. It is to be feared, however, that compromise and camouflage are too easily come by and indulged in today, and that the sinews of the rank and file are in a somewhat enfeebled condition. Where are the Paul Schneiders? Who will dare to follow in his steps, and take an unequivocal stand for the cause of Christ?

It strikes me that Pastor Schneider offers a classic contemporary example of what Kierkegaard meant by living in an "absolute relationship to the Absolute." The one thing which probably tempted him above all to temper his stand vis-a-vis the Hitler regime was his family; his wife and their several children were never forgotten. But even such intimate and coercive earthly ties were unable to compel him to alter his position. His wife, as can be expected, chided him in a mild way on behalf of their family, but he assured her that he never loved his family more, nor thought of them more earnestly, than on the night when he made his irrevocable decision.

This, admittedly, would never be an easy thing to do, and we are grateful that the circumstances which would make it necessary for a soldier of the cross deliberately to deprive his loved ones of his presence do not confront us very often. But how can the Christian forget, under any condition, that "he who loves father and mother more than me cannot be my disciple"? Pastor Schneider certainly found out that there is no "cheap grace," but he had taken his stand and he was willing to pay the price.

"The Pastor of Buchenwald" also reminds us of the value of holding unsophisticated convictions. Isn't this, at least in part, what our Lord had in mind whe urged us to remain childlike? This does not gullibility, or superficiality, or Alice-in-wonderlar nocence. In a real sense, as I understand him, Schneider was a Christian of simple, childlike there were for him no insolvable philosophical or physical complications in the Christian faith. He d have to wait to square things with the "latest wi doctrine" before he dared to act. The fundamen the faith were firmly ingrained in his being: he his Lord, he saw his task, he embraced his convi For him, this was sufficient basis for living and fi as he did.

The rationale for his kind of life was always e tial; his decisions were not reached at the end o syllogisms; neither were they the haphazard re an *ad hoc* spiritual shell game. The tighter the was pulled, the more clearly his convictions can focus. They never forsook him, apparently; on th hand, they continued to bear him up as life progressively more difficult.

It is rather hard, as we implied above, to dra parallels between the Christian life lived und centration camp conditions and the life of the American Christian of today. Our pressures are ent; our temptations are different; our weakne more easily obscured, or evaded. But, at the sam there are always points of contact between C lives, however far they may be separated by t conditions, and it strikes me as being peculiarl sary for the Christians of the highly-sophi scientific, luxury-loving "fleshpots of the West" late the relatively uncomplicated structure Schneider's faith.

### *Theories Are Not Enough*

Much of our theological thinking today is abstruse and philosophical; much of it will of value in the hand-to-hand struggle on the fr (cf. Buchenwald). This kind of activity must course, cease; not in this present world, at any want the growing edge of theological awarer understanding to stay alive and green, even seeks to preen itself with verbiage that will e be discarded. But in the heat of battle, the ancie tested convictions must be brought to bear; and conjectures may be found wanting. This i appeal for narrow, insipid obscurantism; it is a to the "faith of the fathers." We still have it we using it as we should? Paul Schneider I am urging that we follow his good example

*Requiescat in pace!*

ssionary hospitality is a wonderful thing. I often hat I become a burden, but the missionaries gra- y let me feel it a privilege they like to exercise. wonderful to feel welcome in every country where –but I sometimes wonder if they do not secretly a sigh of relief when I have left and they are onger involved in the busy schedule they have ed out so carefully for me.

e of the highlights of my visit to Taiwan was the anniversary celebration of the founding of the eran Student Center, where Clara Jones is located. e evening started with a Chinese meal provided s at the Center. The program started at 7:30. The

# Student Work in Taiwan

**by R. A. Syrdal**

*The Lutheran Center choir in Taipei, Taiwan*

l student choir was excellent, and a cello-violin was of the same high quality.

rought greetings from the churches at home, recog- g that we have here a joint mission of three Amer- and four European mission boards and societies. fun to speak in Chinese again, after the 22 years I left China, even though I occasionally have to for some long-forgotten words. The students, of e, enjoyed my mistakes and my Honan dialect, h is not the most accepted dialect in university nt circles. The Chinese are gracious people.

e Student Center has developed since my last visit seven years ago. It is near the Taiwan National ersity, and draws students from other universities colleges also.

t across from the Center is Truth Lutheran ch, where most of the students at the Center, professors, and many others worship regularly on ays. Their equipment is quite adequate, but a big wooden building stands between them and the main street. This they would like to purchase so they can expand their service and possibly include a small student hostel, but they lack funds at present.

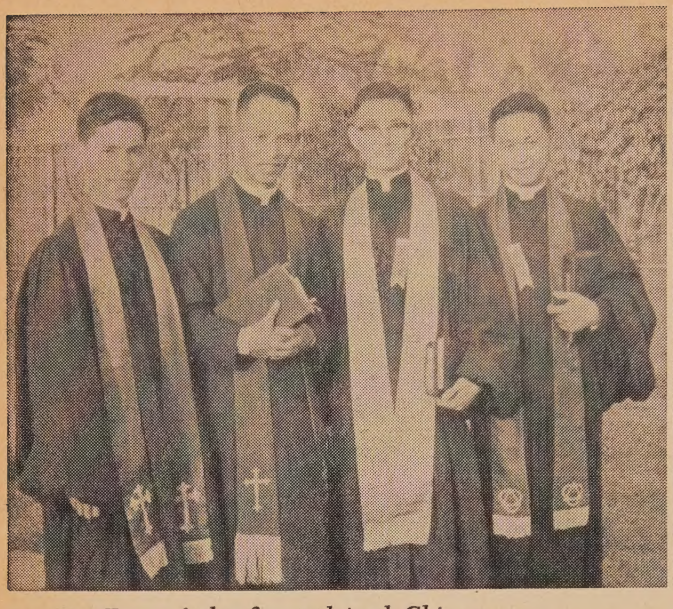
The Student Center and Truth Church grew up together. Dr. Victor Swenson (Augustana Synod) was the first pastor of Truth Church, and Peter Chou the first Chinese pastor, serving from 1953. Miss Clara Jones and Miss Lenore Erickson (Lutheran Free Church) have served as student advisors.

Initial work by Miss Jones was in homes. But ground was available near the University and the property was secured in 1953. Both the Student Center and the church were dedicated in 1954. There is now a full-time Chinese worker at the Center, Miss Nina Chang, a graduate of the University.

It was encouraging to meet the young men and women who are active in the Center. Several of them have become active since the formation of the specific chapters, one for middle school students, the other for university students. I met with one Bible class conducted specifically for medical students.

Two hundred and thirty university and college students have made the Truth Church and the Center their "home" during their years of study. Of these, 71 have been baptized at the Church. Two very active members are now in the seminary preparing to enter the ministry. A third is preparing himself for Bible teaching at Biblical Seminary in New York. Students from the Center who have graduated from the university are now scattered over large areas, including Hong Kong, Kowloon, Borneo, Korea, and the United States.

The task of the Student Center is great. There are over 5,000 students at the Taiwan National University,



*Four of the five ordained Chinese pastors of the Lutheran Church of Taiwan.*

*The university dean (left) and Peter Chou, p dent of the Church of Taiwan, congratulate Kwang-min on his ordination.*

about 3,000 at the Normal University, and about 600 at the National Defense Medical College. The students from the Center are actively trying to meet these students and work with the Center's student advisors in a definite evangelistic program. The group is not merely trying to maintain its own numbers for the Church, but is trying to reach the unsaved students on the various campuses reached by the Center.

Tainan, my next stop in Taiwan, is also a student center. There is a large university here with three colleges in the fields of science, administration of business and industry, and liberal arts, all with their sub-divisions. I was taken on a tour of the university, and had tea with the deans of some of the departments of the university. Many of them are members of our church, which emphasizes the difference between the work here and our former work in the rural areas of Honan and Hupeh.

Well trained, well educated pastors are demanded for the type of churches we have here in Taipei, Tainan, and other areas. My Honan dialect could express my opinions, but could not reach the high standard of the "scholarly" Chinese used by these people.

As in so many cities of Taiwan, there are many military forces in Tainan. There is also some American personnel serving in various capacities. Our missionary, Donald Lee, has made a special effort to reach some of these and is ministering to them as well as serving the needs of the student center and the congregations he helps to administer.

There are three congregations here. Each has its own personality. The one meeting in the student center (it does not yet have its own church building) draws students, professors, and professional men, as others living in the area. There is a nursery conducted by this congregation, Good Shepherd pays its own way and is able to pay rent for th ings it uses during the weekdays. The child brought to the school in a little cab built on a Efficient Christian teachers instruct and super children, and contact is made in the homes fro they come. The meager facilities are used to seven days a week, both day and the evening.

Another congregation, Szu Fen Chih Churc in a rather lowly building. The members are retired soldiers and their families who are li a low pension with little side lines to help family budget.

The third congregation, Kai Yuen Church membership that is economically better off. It working toward self-support, but finds it a Rev. Haugland of the Norwegian mission is i of the work here, as the Lutheran Church of is still short of Chinese pastors.

One Sunday afternoon of my visit was to ordination services at Good Shepherd Ch Mr. Chao Kwang-min, who came here a year Hong Kong, where he had completed his wo seminary. It was a festive occasion, drawing crowd of people from the city, visiting mis and Chinese pastors from other areas of th Pastor Lee conducted the services and Past Chou, president of the Lutheran Church of ordained him into the ministry. The Rev. Stanl former president, preached the ordination se

That evening, after a Chinese dinner serve

pants in the service, we left for Kao Hsiung, ng off to see two churches enroute: Hangshan, by Evangelist Shin, formerly from our old "home in Fancheng, Hupeh; and Tsoying, served by the Carlson of the Augustana Synod.

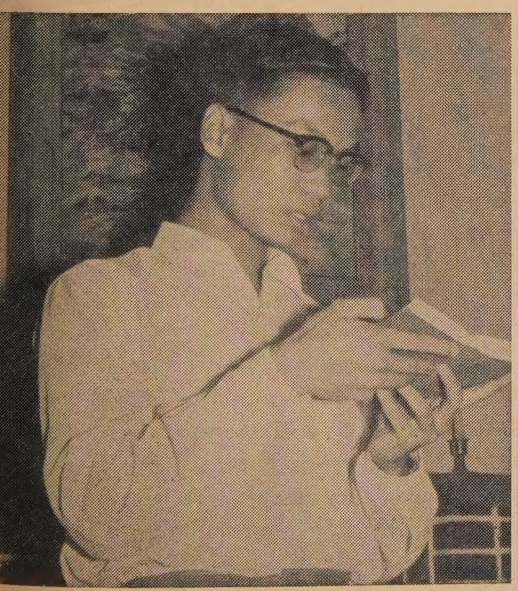
Hsiung is the southern port of Taiwan, and ran mission work began in this important city 51. There are nine congregations and preaching in this area, with several missionaries at work. the Bible school of which Missionary Herman principal, there are twenty students. Many of rlier graduates are now in full-time work as evan-, or have gone on for additional study at our gical seminary. There has been a change in the f students this year. Most of them are men and of them have had considerable military experi-o that they are in their forties. It will be inter-to see the place that they will take in the Lu-Church of Taiwan, either as lay workers within own congregations or as full-time workers as-to a congregation in lieu of a pastor. (Lay work-e sometimes sent to congregations because of the ge of pastors.)

evening while I was there, all the missionaries area met for fellowship and informal discussion work. There were missionaries from Denmark, nd, and the U.S. The Finnish group is working area further south, responsible for their own in a semi-cooperation with the other mission s. Most of the work of the missions is among Mandarin speaking people from the mainland of , although work is also beginning among the anese.

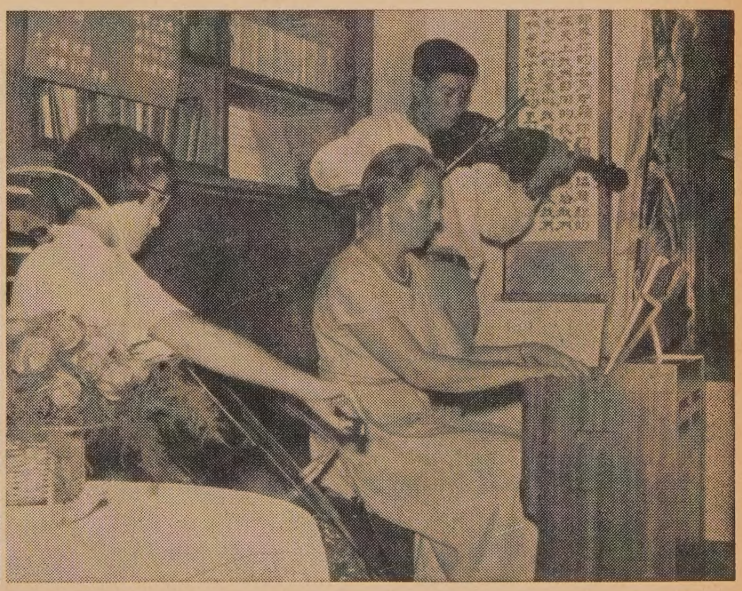
*The president of Christian University.*

*The congregation gathers at Szu Fen Chih Church.*

*A Lutheran student leader opens a meeting with devotions.*



*Special music at the Lutheran Center in Taipei.*



**The third of four articles dealing with the 51 Theses drawn up at the Lutheran World Federation Assembly in 1957.**

# Freedom to Reform the Churc

by Fred M

Not long ago one of the Lutheran church papers in this country published an article on recent developments in Christian art. The sympathetic spirit with which the author approached modern religious art caused a mild explosion among the readers. Both author and editor were berated by some and defended by others for publishing a modern painting of Christ on the cover of that controversial issue. Many letters insisted that such innovations had no place in the church.

In other areas of church life drastic experiments are also under way. New translations of the Bible greet us almost monthly. Church services are very different from the good old days. Laymen are being asked to do things which for generations had been the pastor's responsibility. Insights of modern psychology and the physical sciences are being incorporated into Christian theology. Evangelistic ventures which had long characterized the so-called "sects" are now appearing in our congregations.

Is this right? Dare we introduce such changes into the church? Who has the right to throw out time-honored customs and to change what is dear to us in our church?

## *Some Things Must Be Changed . . .*

The Lutherans who attended the Lutheran World Federation assembly in Minneapolis in 1957 gave much thought to the subject of change within the church. Their summary statement "Freedom to Reform the Church" reminds us that under Christ's Lordship some things in the church *must be* changed while others dare *never be.*

The one thing which no one may change is the Gospel. Without the message of Christ's redemptive life, death, and resurrection there can be no Christians. Without the message of God's concern for the lost, His gracious offer to receive us sinful though we a to pour His Spirit into us, there can be no This message about God, from God, is the tion of the church. Undermine that and the collapses or at least remains weak in spite of to spot-patch and redecorate it.

No one in any age has the right to change t sage of the Gospel. It is eternal. It is God's cho of letting us know Him and of making us creatures. The Gospel is not just God's advice we are to believe. It is the power of God unto that changes us from self-centered rebels into re sons. Because this Gospel is God's property we right to judge it or alter it. It is to judge anc us. It is always the judge of the church.

> *This apostolic tradition in which the living Himself reigns and acts remains sovereign a changeable throughout all ages. In every gen the church must be confronted and judged apostolic message. This is her ongoing refor (LWF Theses III, 4)*

That's what happened in Luther's day. Th which had been partially buried in the mediev again came to the fore and produced a partial of the church. Apart from this recovery of th the Reformation has no spiritual meaning. It is not rejection of priests, pope, confession, a gences, but recovery of God's Word and its through which God establishes a new relatio tween Himself and the person who trusts ther

Unfortunately, however, reformation is not a for all affair. Like the individual Christian, t is never static. It alternately progresses and re At every moment the church is tempted to c Gospel so as to make it more acceptable to

n of our day, too, faces this temptation and does ways resist it. Some men soft-pedal Christ's divini- l atonement. Others pervert the Gospel's goal of ing men's hearts into a mere change of their . Again, the Gospel is proclaimed in such a way nen are led to think that they merit God's favor lieving it. Still others try to use the Gospel to their own selfish ends—peace of mind, prosperity, nity from hardship and suffering. Whenever the l is changed or hidden, reformation is needed.

*ormation . . . is a protest against human tradi- s in the church which pervert the Gospel of ist. (III, 5)*

church everywhere has only one great respon- , namely the Gospel—faithfully to live in it, and illy to express it in word and deed. Anything that rs either of these, perverts the Gospel and ought done away with!

who is to do the changing and how is it to be Because the recovered Gospel is the only thing eally produces reform, cleverly conceived programs vival will not do it. No one has yet discovered a re technique for improving the spiritual level of gregation in a set period of time. The zeal of enthusiasts to clean out the rubble in the church ot do it. Even Luther did not set out to reform urch. He was actually surprised when his study Word thrust him into leadership of a great move- He once said that if he had known what lay a thousand horses could not have dragged him

r will loud bemoaning of the state of the church itter criticism of those in error produce the neces- mprovement. Demanding that people who need reformation change themselves is like command- person to live before he has been born. Even ttempt to return to the pattern of the Protestant mation is not the answer. Reformation does not by copying the past—not even the good things e past.

most of us are much better at all these things at that activity which is the real source of reforma- -returning to God's message, living in God's mes- listening to it, submitting to it, being changed proclaiming it, praying for its universal recovery, seeking to live it out in word and deed in the place where God's providence has put us.

*tening obediently to the Scriptures, abiding in apostolic tradition, and free to respond to the nands of our time, the church trusts the Holy rit to guide her to confess her faith rightly and vantly. (III, 8)*

*. . . the church cannot be content with timid la- mentations. She must pray for the gift of the Holy Spirit that she may be empowered with humility, wisdom, courage. This is her promised renewal. (III, 11)*

There is no other way. When these things happen among Christians the church will be changed for the better because God has promised that His Word will not return unto Him void but will accomplish that which He pleases. Our primary freedom is not to change the church but to be changed by the God of the Gospel.

## *It Must Strike Forcefully*

Although the Gospel never changes, the way in which it is proclaimed can change radically from age to age. Today we are to express it in the best possible way so that it will be clearly understood and so that it may most forcefully strike the minds of men. Martin Heinecken, in *Christ Frees and Unites,* says that the unchanging Gospel must sometimes be expressed differently in new situations in order that it may say the same thing it has always said! There is some evidence that we need such reformation today.

Probably no other church emphasizes justification by faith as does ours. Luther called this the article of faith on which the church stands or falls. All Lutheran synods and most Lutheran pastors proclaim it zealously. Why, then, is there so little understanding or appreciation of the great mercy of God that promises salvation and the assurance of salvation to the believer?

An alarmingly high percentage of Lutheran young people of high school age indicated in a recent nationwide survey that they had no real understanding of justification and no confidence that they were saved. They had been exposed to the message for years but had not really experienced it. The catechism's statements are clear. Our pastors generally teach and preach well. Why are not the results of this wonderful message better? Why is the full response of trust, love and gratitude so rare?

A Lutheran woman whom I visited recently is dying of cancer. She knows she doesn't have long to live. The first few moments of our conversation reveals that she does not fear death. The fourteenth chapter of John is her favorite. Yet in trying to explain the reason for her composure she mentioned only her life-long church membership and Christian example—never the promises of God to bring us safely through life and death to Himself. She had assurance but she really did not know why.

Every pastor could repeat similar experiences which indicate that more effective ways of passing on the Gospel are badly needed. Bold, but humble, experimentation is called for in our day if we want to be faithful to the Gospel. This message is too important to be missed! Perhaps those who we think reject the Gospel haven't ever really heard God's message clearly. If those who hear our words do not understand what God's Word to them is then perhaps we need to examine the way in which we express it. Simply to repeat it more loudly in the same old way is not the answer. The luxury of becoming disillusioned and ceasing to proclaim it God does not allow.

A better answer is work and more work, prayer and more prayer, thought and more thought, so that the message of the Way, the Truth and the Life may become more effective. A new return to the Gospel, new appreciation of it, new attempts to express it in meaningful ways are necessary. The new translation of Luther's catechism soon to be published and the review of the whole Lutheran approach to confirmation being conducted by many pastoral groups are expressions of this spirit. To say "We must retain the things I happen to like" or "We must do it as it was done when I was a boy" is to put self and sentiment ahead of the Gospel.

### *Being, not Talking*

Could part of the reason for the misunderstanding of the Gospel within our churches be that we too often appeal to the listener's natural selfishness? Do you desire entry into heaven not because God is there but because the other alternative involves considerable personal discomfort? Then believe. Do you want peace of mind, the power of prayer to help you achieve your desires, happier family life, a strong nation? Then believe. Use the Gospel for your own purposes!

But the Bible asserts that those who receive the Gospel are to live not for themselves but for Him who died and rose for them. God's glory is to be our only aim. The Gospel does not promise to satisfy our desires but to root them out and to replace them with the mind of Christ, who came not to be served but to serve. Can we proclaim the Gospel of God's love without leaving the impression that God is waiting to be used by us? Is more emphasis upon God and His will and less on us and our needs and desires part of the answer? Ought we be more concerned than we have been about *being* a part of God's love to men instead of *talking* so much about it?

It is not enough to affirm that we are saved by God's grace in Christ. This great truth must be translated into a variety of words, attitudes, and deeds tha it home with saving force in the souls of me fact that our theology is right but the results ofte may indicate the need for some such present-da mation.

Every aspect of Christian activity and chur stands under this edict—contribute toward bet pression of the Gospel or forfeit your right to Get ready to be replaced! You are expendable! thing except the Gospel itself may be changed sake of the Gospel.

### *The Externals Can Be Changed*

The church is holy, but no one of the chu ganization is. Christian fellowship is godly, congregational organization has a permanent l life. Worship is pleasing to God, but no one f it has automatic value unless it expresses the Gos helps men to see it. Christ is holy but the art f which Christian imagination visualizes Him a God's message is holy, but no one translation Bible is sacrosanct, nor is any hymn or catechi

The Formula of Concord recognizes that the of God has power and authority to change eve related to its external functions—its worship, o tion, ministries, and methods of work when the stances call for it.

The church, however, is always plagued by centric conservatism which insists that things m as they are because we are used to them. T servatism is not born of the Gospel. On the oth there are those in the church who for selfish or simply because of their personal love for want things to be different. Both groups must ber that the church does not exist for me whims. It is God's household.

Whatever in its heritage contributes toward pel's advance in the hearts of men and on the of the world must stay. Those parts of the whose usefulness has waned as the times have must be tested. And those traditional aspects o life which have become barriers to the effecti the Gospel must be done away with.

Courage and experimentation, trial and e not only permissible but necessary in the chu and witness. Such efforts must, of course, spr deep insight into the Gospel and have the r bringing all things into subjection to Chris process, differences of opinion on how this ca done are bound to result. Those in whom t of the Gospel lives can welcome such differenc for the Gospel's sake.

# The Vanishing American

### *Life Blood*

book," said John Milton, "is the precious life of a master spirit." This is a pretty high recomation for the printed word. It is possible that Milould have modified his judgment if he had been d with Lawrence Welk, Gunsmoke, and Clark's 100 Gasoline. Life has been enriched since the secretary studied himself blind during the turbuears of the English revolution. Milton may have Grotius, DuBartas, Marvell, Donne, and Pepys, e have wide-angle vision and stereophonic sound. ught to count our blessings.

### *The Vanishing American*

m, nevertheless, a conservative. I am addicted to ard-cover book. This is probably a sign of senility. uld be reconciled to getting my intellectual nutrifrom audio-visual stimuli. Robinson Crusoe on wearing a phony fur hat and flanked not only by nelancholy and noble Friday but by something Thursday in a flowered sarong—how much more it not communicate than the yellowed pages of 's classic? And why should I be forced to wade gh a wilderness of small print and few illustrawhen it is possible to get the same in vericolor dramatic interest? Aristotle's *Ethics* acted out and o's *Orations* in pantomime? And Solomon giving geless precepts, decked out in a Hollywood beard framed by fake pilasters?

### *Vanity Fair*

ne such philosophy must underlie the constructof modern shopping centers. On December 24, in ntic attempt to maintain the clan tradition of givooks at Christmas, I entered a very modern, very shopping center in the town of X. I was looking book, not any particular book, but just a book—asonable price and good content. The place was ed with what the economist calls consumer goods. s dizzied by counters of perfume, making up in ntics what they lacked in scent: "Shocking," "My "Night of Splendor," "Black Dandelion," "Afteron the Farm." I was dazzled by clouds of synfibers: nylon, orlon, rayon, and dacron, made up into filmy vestures of the purest gossamer. I was bewildered by a profusion of leather goods, do-it-yourself kits, electric comb cleaners, picnic sets, and LP albums showing soulful blondes being nonsensical about love. I saw all this and much much more. But nary a book. Not one.

I am reasonable. I did not expect Momsen or Tillemont in fifteen volumes of unborn calf. Or the sermons of Blair in blue morocco. I was willing to settle for less. A good standard biography, a book on Russian history, a novel, even an English detective story in the tea and crumpets tradition would have pleased me. I found nothing. Not even a paperback on confidential police work in Paducah. Not even a comic book.

I was suddenly overwhelmed by the bleakness of it all. We are a nation of people spending billions on education annually. We print books, even great books, in millions of copies. Business concerns with genuine insight into the value of culture for leadership arrange for the training of their executives in the sublimities of Goya, Gogol, and Galen. But when we are going to enjoy ourselves, bring enjoyment to others, we turn our back on books and embrace trinkets. We may agree that books are useful, but we will not consider them a delight.

### *Master Spirit*

And yet, like all the great things, a good book combines delight and utility. I shall not now argue for any certain kind of book. Every man to his taste. I happen to like story books and my taste in stories runs from Horatio Alger, Jr. to Tolstoy. But others like "real" narratives or essays or poems. No matter. They delight in books and hence the art of reading which enables black marks on white paper to kindle a conflagration of intellect and imagination. There is no substitute.

The Bible too is a book and should be treated as such. Children may find their way into it through an assortment of burnooses and sandals and model Palestinian villages of soap, but sooner or later they must meet the Bible as a book, requiring, to be sure, the discipline of mind and imagination, but giving that rather wonderful fusion of the happy and the good which we call blessing.

# THE CASE AGAINST EVOLUTION

**The teachings of Charles Darwin h been a puzzle and challenge to the Ch for 100 years. This response from a pa of the ELC to a news story in a re *Lutheran Herald* demonstrates that the troversy continues. A later issue of *Luth Herald* will carry another article givi different view of the conversations betv scientists and theologians.**

**by (the Rev.) Byron Nelson**

Several statements in the Lutheran Herald issue of December 22 in the section *The Church In Today's World,* which also appeared more fully in the *Lutheran Standard,* official paper of the American Lutheran Church under the heading "Church Rethinks Stand On Evolution," call for serious consideration since they indicate (what seems to be a fact) that many Lutheran ministers are becoming evolutionists, with dire results for the Lutheran church for the future. Evolution is the favorite argument today for atheism, materialism, and rejection of the Bible, as witness the claims that evolution will eventually destroy all religion made by the atheist Bertrand Russell and the successful use made of it by Russian Communism.

Who are these scientists who uphold evolution to whom (Dr. Pelikan says) "from quiet corners all over Christendom theologians listen . . . with seriousness and humility"? Every one of them is nothing but mamma's little boy with a few years added. He was born into this world a sinner and by nature blind, selfish, dishonest, conceited, at enmity toward God, never becoming entirely free of this condition as long as he lives. How is such a man able to tell others how this world came into existence, since, also, by the very nature of the case he was not there to observe anything. The creation of the world was a unique event. Nothing like it has ever happened since and no human being has had any experience of it to relate to others. Man must be told about it by the only one who was present, God, and He has done so in the Bible.

Science, *true* science is a matter only of the laboratory and the field where things can be observed and reobserved, tested and retested. All that is no laboratory, but in the realm of history or the not a matter of science but of philosophy or and in the realm of faith, and faith is always question of what a person likes or dislikes.

True science can be defined as "knowledge and verified by exact observation and correct th Correct thinking is essential. As has been said, was present to observe how God made the wor fore anything connected with the way the w made cannot be called "science." It is clear those who claim to be scientific and swear by are guilty of incorrect thinking, since they tr own unproved assumptions as facts and expe to do the same. Assumptions can never be ca unless they can be demonstrated fully in a la shop, or field.

There are many facts of which evolutionist positive by observation. These facts no one c But the assumptions, suppositions, theories t evolutionists attempt to explain some of these be denied, such as that different species, such a and the cat or the horse and the elephant yet dissimilar. The evolutionists say that th similiarities and dissimilarities can only be exp the basis of evolution, i.e., that one species of another. However, it is quite obvious tha another explanation, which is that when God logians should realize that there is a God) to bring the whole animal kingdom into exis had in His mind a single, efficient pattern an

n He made all His creatures, but modifying or ng the pattern often in different species to fit them ifferent kinds of environments and different modes ving.

e truth or falsehood of evolution is not so much tter to be decided by men of science as it is by ers, since the latter know much more about proper of evidence. Lawyers who would try to argue court of law in the same manner in which scientists for evolution would quickly be caught up by opponents and their logic rejected both by their nents and the judge. In no court on earth where ame logic that is used by evolutionists was ad- d as valid would a man be judged guilty and nced to death except in a court where feelings and dices more than logic are the guide.

use theologians are classed as non-scientists they pposed to be incapable of knowing anything about tion. They are told, "stay in your own field, i.e., ogy." Yet theologians have sometimes been in the of professional scientists in their own field. It was del, a Catholic monk, who made the discovery heredity which has developed into the important ch of biology called genetics. Mendel was ignored e scientists of his day because what he taught did harmonize with the ideas then in vogue in scien- circles. Mendel died in obscurity. Langstroth, a stant pastor in England, brought to the world the vledge of the "bee-space" and invented the remov- frame in a bee-hive, and thus brought about the ern great advance in the production of honey. t a year ago a self-taught Greek named Christofo- man with little formal scientific education, re- d much praise and was written up in the *Saturday ing Post* for a discovery he made concerning the 's magnetic field which is of much value today in s conquest of outer space. For years the scientists n Christofolis tried to interest in his discovery ed him aside. He was spoken of as "that crazy k."

e question of evolution versus creation (as the Bi- describes creation) is very simple. Any intelligent ol boy or girl can grasp all that it is essential to v. Those "millions of fact" which the evolutionists they have discovered to prove evolution can all t forth in essence in a few pages. One does not a whole forest of oak trees to learn the essential about an oak. Any theologian can easily learn all is involved in the controversy over evolution and make an intelligent decision if he wants to. But y theologians are too lazy to do so or dread to ap- out of step with those whom Paul calls the "wise" is world.

What makes the present situation in the church so serious is the way the Bible is involved. The question becomes: Can we depend upon what we read in our Bibles or not? There is no denying that, so far as the average man or woman is concerned, the Bible does not teach evolution. It does not say that forms of life drifted over into other widely differing forms through the ages and that men grew out of ape-like animals. In fact it says definitely just the opposite: "whose seed is in itself after its kind." Dr. Pelikan centers attention on the word "create," which he says signifies only "divine activity" and thus permits belief in creation "by way of evolution" (to use the words of Dr. Leiffer).

But there are many other words in the Bible besides "create" which must be considered and interpreted if the Bible is to permit the idea that it teaches evolution, such as the words which say that God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul, and the words which say that God put Adam to sleep and took one of his ribs and made of it a woman and gave her to the man, and the words which tell of man's disobedience in eating of the forbidden fruit and the resultant entry of sin and death into the world. What meaning can be given to these words which can harmonize them with the theory of evolution?

If it is true that God created by way of evolution we need an entirely new dictionary for the Bible or the Bible needs a new vocabulary. Or it needs the Mary Baker Eddy treatment. Christian Scientists can maintain that their teachings are the teachings of the Bible against all argument because they simply give their own private meanings, meanings which serve their own purpose to the Bible's words. Theologians who believe in evolution must do the same.

"Adam" means a "crowd" (of apes turning into men). Eve's being made from a rib of Adam means what? Adam and Eve's eating of the forbidden fruit and hiding in the garden means the time when dawn-men were beginning to feel that they had done wrong whenever they did many of the things they had been doing without any such feelings for tens of thousands of years (and which God had made them to do by the way He first created them).

If the Bible is now to teach the average person that he and his fellow men were created by evolution no one can possibly find this so in the Bible unless he has some new, esoteric manner of understanding the Bible never before possessed by members of the church. Most likely the average person will end up not reading the Bible at all.

Bertrand Russell may well laugh at theologians.

# Such is the life of a pastor's wife - II

## FROM A COUNTRY PARSONAG

BY ANNE JORDHEIM

"Oh, please get going! We have only 10 minutes left before leaving for church!"

"But, Mother, my truck has to get gas from the gas station first."

"That truck can wait, can't it? So hurry up!"

"No, it can't. How do you think a truck can drive without gas?"

"Oh, please, hurry! And put your nice red jacket on today!"

"No, I won't. That red one scratches. I want to stay home and play with my truck! Why do I have to go to all those meetings all the time?"

A familiar scene in a parsonage? I should say so! It may of course happen in any home, although the answers to my questionnaire show that the average PK (pastor's kid) often resents going to the many church activities.

As I wrote in my last article, I sent out a short questionnaire to pastors' wives of my acquaintance from all over the USA. The majority belong, of course, to the ELC, but for variety's sake there are some from the ULC, Missouri, even from the Presbyterian and Episcopalian Churches. After nearly four weeks only 30% of the answers have come in, I regret to say.

Judging from the anonymous answers I received (just two ladies signed their names), the average pastor's wife I know is quite well-adjusted to her strenuous way of life. The life of a pastor's wife revolves around only *one* important factor—everything else must be strictly secondary —namely, her husband!

In one of our leading women's magazines I read recently that the greatest contribution a pastor's wife could make to her church is "by ministering to the minister." A pastor, too, needs someone with whom to share his worries and frustrations. As a minister of the Gospel, an administrator, teacher, public servant, speaker, counselor, mediator, etc., he is the man other people turn to so often for advice and for spiritual and mental problem-solving. Thus, he in turn should find all the help and encouragement he needs in his faithful helpmate, his wife.

None of the pastors' wives I questioned wished that their husbands had chosen a different profession. None of them wanted to change parishes "at present," although they felt it was wise not to stay in one parish more than ten years.

All pastors' wives felt unprepared for their responsibilities. As one of them wrote "Had I known . . . I might have been afraid to marry my husband!" I asked whether they thought a preparatory school for future pastors' wives, as is customary in Germany, might have been of benefit to them. The answer was an emphatic "Yes!"

In these schools for future pastors' wives the young women learn anything from budgeting to cooking to child care to leading Bible studies. It is not merely a preparation for marriage and family life but also for becoming her husband's efficient helpmate and—if needed (as happened in several European countries during World War II)—his capable assistant.

Most pastors' wives I questioned felt that the not doing more than their share of church work a it did not interfere much with their family life. O however, spent at least 30-40 hours a month as h band's "unpaid assistant." All of them complain their husbands rarely spent an evening at home.

Most pastors' wives are lonesome, since they make friends as easily as before marriage. All agre some help in the house might free them to use their talents for church work and for helping th bands. All paid a regular fee for househelp, but few could afford it. Those with small children rar for babysitters, especially when they went to functions.

Half of the families felt they lived continual hand to mouth on their present salary. Only a able to give wedding and other presents. Only hal ladies' aid. The others serve almost constantly a especially where the husband's office is located parsonage. Only very, very few pastors' wives the urge to return to their former professional li part-time. Interestingly enough, the pastors' wi had been nurses were the ones who would like to part-time work in nursing if they had the opport

From the questionnaire it appears that most children are fairly well adjusted in school, althou felt left out from activities and not fully accept cially because often they were the only ones no ticipate in school dancing.

The demanding hours and the constant fe "never getting done" is a pastor's wife's greates tion, besides the financial stress of how to keep t nicely dressed and the house in good shape a being able to save any money. The latter applie to those with many children, of course.

However, a pastor's wife's joys and gratifyin ences were so many, that I just can mention a v

"I enjoy helping teen-agers with their many p

"I like to see the spiritual growth of our cong

"I am most satisfied to keep a well-managed a happy disposition!"

"I am most gratified to see people come t Christ through my husband's preaching and co

One pastor's wife, apologizing for being i when answering my questionnaire, summed it these words—

"In spite of hardships, you know, it's re A GREAT LIFE!"

# BOOKS in Review...

## ale

THE AMAZING RESULTS OF POSITIVE THINKING. Norman Vincent Peale, Prentice-Hall, 280 pages, $3.50.

oubt this will be another of Dr. Peale's g best sellers. And in a sense, it is an amazing book—certainly readable ntaining numerous helpful suggestions ryday life.

f the shopworn ideas about Dr. Peale's y or the lack of it can be dusted off plied to this latest literary effort. But of a lack of style, an almost appalling vocabulary, and a lack of goal or di- that is almost unbelievable, the book ve a message to sell. And the message 'try the power of positive thinking— lways works—and if it does not work then you are not properly following ections.'

*ybody* is an esteemed friend of Dr. nd they are all positive thinkers who eople with a passion. Positive thinking lping others combine in an *unbeatable* ation to assure *success*—physically— —economically—spiritually.

re we criticize, we had better think ly about what we can offer in its place. ale has color without much content. ould rather see someone publish "The ng Results of Faith in Jesus Christ!"

KARL N. BREVIK
Minneapolis, Minn.

## ions for Youth

IN ONE SPIRIT. D. Campbell Wyckoff. Friendship, 167 pages, Cloth, $2.95; paper, $1.95.

is is a handbook for adults who are ng with church groups of senior high Its subject is missionary education ior highs, interpreted to mean helping in the middle teens to understand the n of the Christian Church and to pate actively in that mission."

fulfill its purpose, as stated in this g paragraph, *In One Spirit* stresses ements: (1) the idea that the church a mission which is Christ's, at home n every other part of the world; (2) ced of senior highs to have accurate ation about the church's mission and e of being a part of it themselves.

handbook presents not just informa- about the mission and missions, but to involve youth in missionary and n-related activity while taking the . Service projects, surveys, work camps, and other action possibilities are presented in detail.

*In One Spirit* is Biblically and theologically oriented. And, unlike most strictly denominational study material, it has the great advantage of presenting the broader picture of what the *whole* church is doing to fulfill its mission.

To any congregation which wants to challenge its youth with the total picture of Christian mission today, this handbook is highly recommended.

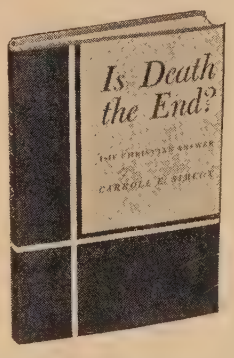
CHARLES LUTZ
Minneapolis, Minn.

## Life Beyond

ASSURANCES OF THE LIFE ETERNAL. Compiled by Margaret E. Burton. Crowell Co., 162 pages, $3.50.

IS DEATH THE END? By Carroll E. Simcox. Seabury Press, 81 pages, $2.25.

Here are two interesting little books on the ever popular subject of eternal life. "Is Death the End?" is a gem. It is good to see a book directed to laymen actually written in laymen's language. Pastors now have




a book for their average church member to read that is not shallow or prejudiced. In only 94 pages the author answers in a solidly Christian and interesting manner the questions of "final things." Conventionally misinterpreted Scriptural passages and distorted Christian doctrine are explained and clarified. I hope the author publishes more on this subject.

While Simcox draws from the testimony of Scripture, Burton draws from the testimony of men: philosophers, scientists, poets and religious leaders. "Assurances of Life Eternal" is an anthology of quotations from not so familiar sources which breathe a faith in immortality.

ROBERT N. HARRISON
Litchville, N. Dak.

## Giving Guide

FIRST FRUITS: GOD'S GUIDE FOR GIVING. R. C. Rein, Concordia, 112 pp., $1.00.

"There is an urgent need in the church for a better understanding in the matter of Christian giving," the author says in his preface. This book is intended to contribute to that understanding. It devotes much more than normal attention to the scriptural record, both Old Testament and New Testament, in providing this understanding. This is one of its major assets. Furthermore, it fits its materials and conclusions into the familiar frame of the doctrines of the Church, so that the possibility of better understanding of Christian giving will rest upon well-known foundations.

The book is good material for class and group study. It commends itself to a Stewardship Committee in a congregation for its own study and for its use in congregational life. Each chapter concludes with questions for discussion and additional Bible references.

This is not imaginative writing, fresh wth new insights. There is a strong tendency to repeat the familiar in these chapters. At the same time, the reader will recognize that Dr. Rein has given good service in the assembling of the scriptural teachings about Christian giving, placing these in usable and well-ordered form, for the assistance of people who are ready to take new steps in understanding an important Christian truth.

RAYMOND M. OLSON
Minneapolis, Minn.

## Green Thumb Devotions

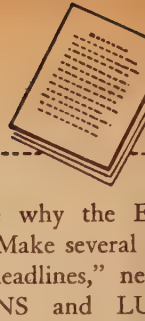
MEDITATIONS ON GARDEN THEMES. Josephine Robertson. Abingdon, 112 pages, $1.75.

Mrs. Robertson's hobby of gardening has included photographing unusual gardens and uncovering the story behind each. In this small devotional book she lets these stories seem to grow out of an opening scripture passage and conclude with a fitting prayer.

I do not know how widespread will be the appeal of such an unusual approach to devotional reading. But certainly anyone who loves flowers and gardening would find it a delightful gift to receive. Its vest-pocket size would make it an easy size for shut-ins to hold and enjoy.

MRS. CONSTANTINE E. NESTANDE
Minneapolis, Minn.

# Correspondence



## For Bible Teachers

THE USE OF THE BIBLE WITH ADULTS. Robert E. Koenig, Christian Education Press, 183 pages, $2.50.

This book stresses the need to understand the Bible, in the sense of getting involved personally or confronting God, not merely to read it. The author advises reading with "critical expectancy" which will allow preconceptions to change. He points up the value of group study to avoid individual misinterpretations. He gives good helps for individual and group study; sections on inspiration and miracles are worth reading. Varied approaches suggested by literary, historical, or theological considerations are of interest.

Less satisfactory is a distinction between the Word (God as He reveals Himself) and the word (the Bible, i.e., man's ideas about God which only inadequately point us to the reality). The concept of revelation seems to be missing. Apparently each individual is to judge whether Scripture has meaning for him —though this is subject to some group modification. In view of this and a warning about misconceptions caused by "latest theories," it is strange that no alternative views are suggested on disputed or questionable matters: the stories of the patriarchs are legends; Paul didn't use the Old Testament to prove Jesus was the Christ; revelation through Jesus "abolished" earlier revelation.

Most teachers of adults in the ELC would probably react to this book with antagonism or confusion. However, it could be of value to them if read with the point of view it recommends for the Bible: it isn't necessarily true because it is written.

ROLF AASENG
Minneapolis, Minn.

## Bits of Theology

CLASSICS OF PROTESTANTISM. Edited by Vergilius Ferm, Philosophical Library, 587 pp., $10.00.

This volume includes only seventeen excerpts from sixteen authors. Represented are Luther, Calvin, Law, Wesley, Edwards, Schleiermacher, Kirkegaard, and lesser lights. The advantage of this is, of course, that there is a substantial sampling in each case. There is much to recommend this and I would not criticize the collection's lack of inclusiveness. But even within the limits established, it could have been more representative. Samuel Clarke, William Channing, and Theodore Parker represent a little too much the same viewpoint for so limited a selection. On the other hand, there is a really serious omission in the lack of any classic representative of the Anabaptist or Independent tradition.

ANSGAR SOVIK
Northfield, Minn.

## Payola for Olsson?

► I cannot resist writing and inquiring—has the LUTHERAN HERALD also stumbled and fallen along the thorny path of PAYOLA? ! ! This in face of its published cries against the "Big Fix" allegations?

On page 12, of the Dec. 29, 1959 issue of LUTHERAN HERALD, in bold print is LAUNDROMAT UNLIMITED. Now, the name Laundromat is the sole trademark property of one well-known company and is not an inclusive name for all automatic laundries.

Seriously, I know this was done inadvertently, but it does illustrate that there is always a possibility that such things will creep in without any intent of self-gain.

Of course, it could be assumed that such a plug would guarantee clean clothes by this company for our Mr. Karl A. Olsson for the remainder of his life, but such is our faith in him that we know this incident is just one of the Little Shadows Dappled With Light!

MRS. EDWARD SMITH
Dawson, Minn.

*To set the record straight, there is no payola involved. We are still doing our own washing.*

—THE EDITORS

## Hell Still Everlasting

► This is regarding a News Article as it appeared in LUTHERAN HERALD October 13th 1959 "CANADIANS REJECT EVERLASTING HELL," and December 15th 1959, "Hell RECONSIDERED."

I would like to ask the "EDITOR": WHY NOT MAKE A CLEAR AND FRANK "HEADING" AS THE TRUTH IS? FOR INSTANCE, "UNITED CHURCH OF CANADA REJECTS EVERLASTING HELL."

What could be clearer, or more factual than that? It would take only THREE more words to make a correct statement and a true picture of the situation.

I can not see why the E should have to "Make several to rewrite the headlines," ne we CANADIANS and LU ANS accept the feeble excus space limitations make it in to get all the facts into a h (EDITORS NOTE) It wou mean that the facts can not be because of space limitation.

As an "OTHER CANA and let me include: "AS A ADIAN LUTHERAN," I am ly opposed, as strongly as TH MCFARLANE and demand correction is made for the the LUTHERANS and the P TANTS in CANADA that lieve THE BIBLE to be th THORITATIVE" and "UN BLE" WORD OF GOD I ING EVERLASTING HELL believe it is about time we PROTESTANT LUTHER gin to "PROTEST," and in certain words.

We LUTHERAN CHR here in CANADA still H IN, and stand firm on the TEACHING OF THE W GOD, NO ADDING TO, ING AWAY. IF a true pi not be given of any matter the LUTHERAN HERALD—JUS PRINT IT.

PETER BJORNSON
Alberta, Canada

*To answer the question as "United Church of Canad Everlasting Hell" is not factual," since, as our first c ent pointed out, only some ple in the United Church not speaking for everyone, r doctrine. We have no type that could get that much headline. As has been state correspondents, it was only line that was inadequate. W readers will go beyond th and read the story as our friends have shown they a*

—TH

# For the Family Altar

J. R. Hestenes

*rd the Fourth Sunday After Epiphany* — *Demonstration of Faith*

The Epistle: Hebrews 12:1-3 • The Gospel: Matthew 21:18-22

## Monday, January 25

### HIS STEPS

John 13:15

*r I have given you an example, ou also should do as I have done .."*

hing writes itself deeper upon the and heart than that which comes y of personal experience. Next to the impression that is made by hich is demonstrated. The disciples mpressed by the humility of Jesus He washed their feet. In their minds a surprising thing that He should m so lowly a service. But Christ he occasion to remind them that y were His followers they should Him in every way, so far as their ity would permit. They were to in His steps.

*ple are watching, dear Lord, er I realize it or not. If they know a believer then let them see in dences of my faith. Make me aware good influence I may bear upon st by showing them how I am g in His steps. Amen.*

+

## Tuesday, January 26

### IN GENERAL CONDUCT

I Timothy 4:12

*Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity.*

These words, first spoken to a young pastor, have meaning to all who bear the name of Christ. Any person who is founded in the Truth need not be ashamed of it. But knowing his ground, and living for Christ, he is aware of the positive influence he can bear on life around him. His faith shows up in his general conduct; in his everyday living. His speech shows it—an area where every man gives himself away; it is seen in his love, in his faith, and in his purity. These good marks shine in demonstration of discipleship.

*Heavenly Father, this disbelieving world has grown tired of standing on shifting sand and seeks a foundation that is sure. Use my life, my daily conduct, in such a way that those who are a part of my world shall be invited to faith. Amen.*

+

## Wednesday, January 27

### IN FEARLESSNESS

Exodus 14:13

*"Fear not, stand firm, and see the salvation of the Lord, which he will work for you today."*

So long as they trusted in God, Moses was saying, the Israelites had nothing to fear. There they were, cornered, so it seemed, with the sea before them and the Egyptians coming up to overtake them. Escape was impossible. But "Fear not," rang the cry of Moses. The God who led us out of the land of bondage will not leave us or forsake us. And so it was. God came to the rescue. There is such a thing as resting quietly in simple trust even though there is every reason to be filled with fear. Discipleship knows a fearlessness that comes with dependence upon God.

*Here is a mark, dear God, that needs to be seen in a world that totters on the edge of a chasm and has become giddy with fear. Help me to show the calm that belongs to those who put their trust in the Heavenly Father, confident in His care. Amen.*

+

## Thursday, January 28

### IN THE 'LITTLE'

I Samuel 17:50

*David prevailed over the Philistine sling and with a stone, and struck hilistine, and killed him; there was ord in the hand of David.*

netimes it seems as though a Chris- as so little to go on; he is so ill- ed. At least, that is what it appears to the outsider who can't under- faith. But the "little" a believer an go a long way. David went t Goliath without a sword. All he vas a sling, a stone, and a good Coupled with this was the secret success: "I come . . . in the name e Lord of hosts." He did great with the little. With us it is the It is not by our power, but by

*w impressive in the eyes of the is the glistening sword, O Lord! t me ever trust the stone, the little of faith, the despised things—love, ssion, intercessory prayer, obedience ur Word. In Jesus' Name. Amen.*

+

## Friday, January 29

### IN BEING COMPOSED

Acts 27:35

*And when he had said this, he took bread, and giving thanks to God in the presence of all he broke it and began to eat.*

Paul here demonstrated a composure that served to settle those about him. For fourteen days there had been a continued suspense aboard ship while a storm raged and all was out of control. In the throes of fear and consternation, the passengers and crew alike were beside themselves. In the midst of this Paul sat down to eat. This was not a foolhardy attempt to "show off." It was a simple demonstration of the God-given capacity to remain calm and collected in the midst of apparent danger.

*Give unto us calm and composure, gracious Father, in this world where there are so many reasons to be upset. Give us first the inward peace that comes through Your Son, that both inwardly and outwardly we may testify to You. Amen.*

+

## Saturday, January 30

### IN GOOD ACTION

James 1:27

*Religion that is pure and undefiled before God and the Father in this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.*

Little children and grown people as well like to have things add up. If a person says he has faith he must prove it by showing it in his life. That is what James is making clear here. The impact of faith on the world depends on the good action of that faith. If we say we believe in God we must follow that up with this—that we believe God when He commands us to do that which is in His Word. Works speak much louder to the ears of the world than the softer accents of faith.

*If I can win someone to You, dear Jesus, by answering physical need, then make me quick to use the advantage. What I do about the needy, the sick, the downtrodden, the disheartened; here lies the real story of my Christian faith. Amen.*

## India Marks Thomas Anniversary

President Rajendra Prasad of India told a large crowd, gathered at New Delhi to commemorate the 1,907th anniversary of the arrival in this country of St. Thomas, that the intermingling of India's many faiths and cultures is "our most valuable treasure."

St. Thomas the Apostle arrived in India in 52 A.D. Since then, Dr. Prasad said, Christianity has become an integral part of Indian culture. It is a matter of pride, he added, that St. Thomas was able to come to India to propagate his religion "unhindered and unrestricted."

The meeting, organized by both Catholics and Protestants, began with the singing of hymns in Hindi by the choir of a Methodist church.

## Students Discuss World Issues

Some 3,000 students from more than 100 countries grappled with contemporary issues from a Christian perspective during "frontier forums" at the week-long 18th quadrennial Conference on the Christian World Missions at Athens, Ohio.

Led by adult experts in each field, the forums dealt with such problems as technological upheaval, racial tensions, new nationalisms, militant non-Christian faiths, responsibility for statesmanship, higher education, Communism, refugees and modern secularism.

Students represented Protestant, Anglican and Orthodox groups, and virtually every culture in the world. Among the delegates also were some with non-Christian ideologies. Observers termed the conference a dynamic counterpart to Communist efforts to woo young people away from religion.

Addressing a session, Dr. Kermit Eby, labor economist and professor of social science at the University of Chicago, told the students that the Judeo-Christian ethic on work is now "obsolete."

The principle that labor is the most creative expression of man's daily life, he asserted, "must be re-examined completely, since the modern world is an automated world."

Dr. Eby said the Judeo-Christian ethic helped give America an economy that rested on "discipline before the fact—saving money in order to buy things."

"But now," he continued, "our economy rests upon discipline after the fact. People buy things, then try to figure how they will make the payments."

While he clung to the old idea of saving rather than short-term borrowing, Dr. Eby declared, if most other Americans were to revert to this system millions of workers would be unemployed within a few weeks.

He stressed that he rejected the Communist solution to economi social problems because it puts and property ahead of human

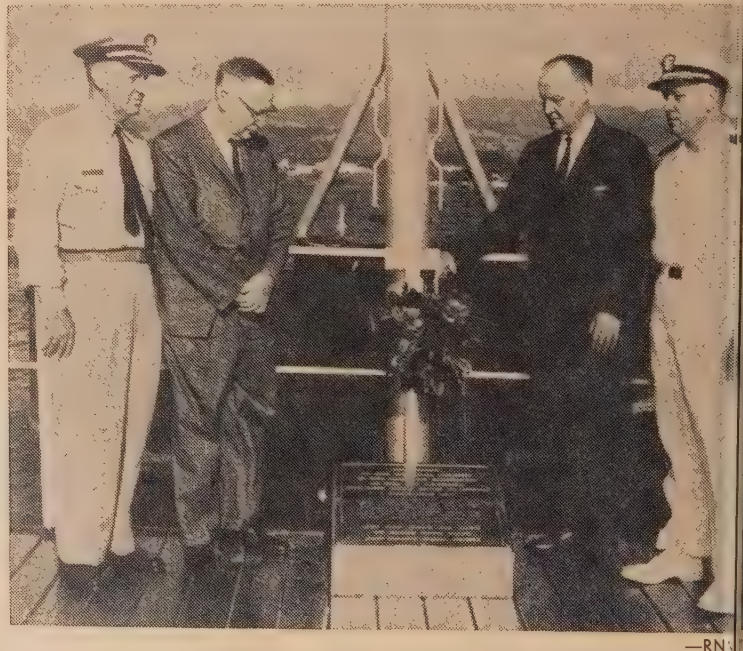
"I take the position that th mate natural resource is ma property," he added.

## Urge Taxing of 'Unrelated' Projects

A proposal that "unrelated nesses operated by churches i petition with private enterpr taxed has received wide sup Protestant circles, it was repo *Christianity Today*, a fortnight estant magazine.

The suggestion had been r Dr. Eugene Carson Blake o delphia, stated clerk of the Presbyterian Church in the U an article in the magazine's issue.

Summarizing what the pu said was wide clergy reaction article, *Christianity Today* dec a Jan. 4 editorial:



—RN

ON GLOBAL MISSION—On a month-long global mission for the N Council of Churches, Dr. Edwin T. Dahlberg, president (second from pauses to honor American war dead, visiting this memorial of the bat Arizona which was sunk at Pearl Harbor in World War II. The memo located at Honolulu. Dr. Dahlberg took Christmas greetings to troops on Okinawa, Manila, and other U.S. Pacific defense areas before viewing r work in Asia and the Near East.

mination of exemptions on in-
from business or trade unrelated
essential mission of the Church
ve support of a virile Protestant
nce."
parallel proposal made by Dr.
at the time—which asked
r churches should begin paying
estate tax—met with less en-
m, the magazine said.
st correspondence," it declared,
rts the proposal, but pointed
ons give some evidence of a
ng opposition."
his article discussing the over-
ue of taxes and the churches,
ake had raised these questions:
ld churches which operate busi-
in competition with private en-
es seek the repeal of the federal
hich exempts them from the 52
nt corporate income tax?
ld churches take the initiative
proaching local tax officials to
p a system whereby they would
o pay real estate taxes?
Blake wrote he was raising the
ns in order to preserve the
es' freedom and autonomy as
ed under the Church-State sep-
principle in the U.S. Consti-

## Race Unity Panel

unofficial and independent Epis-
Society for Cultural and Racial
to put into practice on a "grass
or diocesan level the denomina-
racial policies, was organized by
00 white and Negro clergy and
from the North and South at
-day meeting at Raleigh, N. C.
statement of purpose, the so-
ledged to work for the elimina-
in the Protestant Episcopal
of "all divisions based on race,
national origin, or class." The
pal Church has gone on record
g opposed to racial segregation
side and outside the denomina-

form of segregation, the so-
sserted, "is contrary to the will
ist and must be resisted by His
and its members." It pledged
"for all clergy and laity who
king total participation in par-
for all who find themselves
s with accepted social mores."

—RNS Photo

SHARING BREAD WITH THE HUNGRY—Japanese youngsters line up to receive a meal dispensed by Church World Service workers in Nagoya, Japan, the heart of the area devastated by the recent Typhoon Vera.

The Rev. John B. Morris of Atlanta, Ga., who proposed the meeting, said the society is designed to "promote increased acceptance and demonstration of the Church's policies of racial inclusiveness in its own life, as well as its role of providing leadership in the community and nation in establishing full opportunities for all persons, without racial discrimination, in fields such as education, housing, employment and public accommodation."

Mr. Morris explained that the group "would work co-operatively with the national and diocesan departments of Christian social relations, but would be free to affirm policy and develop programs in a way official agencies are not able."

### K'S DAUGHTER AT MASS

Soviet Premier Nikita S. Khrushchev's daughter Rada and her husband Alexei Adjubei, editor of Izvestia, Moscow Communist newspaper, attended Midnight Mass on Christmas Eve in Notre Dame Cathedral in Paris.

The couple, who afterwards toured night clubs until the early morning hours, were escorted by Sergei Zykov, Izvestia's Paris correspondent. Mr. Adjubei was in Paris to attend a newsmen's conference sponsored by Radio Luxembourg, a French commercial station.

## Free Church Surpasses Goals

Winding up its 75th anniversary year, the Evangelical Free Church of America completed 10 of 11 of its diamond jubilee goals and saw its stewardship phase succeed by more than 700 per cent.

Dr. Arnold T. Olson, president of the Minneapolis-headquartered denomination, who announced the achievement, said, "This proves to me again that God can and will perform miracles not when people wait for them but work for them."

Original financial goal for the jubilee was $300,000 and this was later extended to $2,500,000. The total raised now stands at $2,255,003, with indications more will be contributed in 1960.

(Half of the money contributed remains with local congregations for capital improvements while the other half is used by the denomination for overseas and North American efforts.)

Other goals and accomplishments of the jubilee year include:

New churches: goal, 75; actual, 144.

New missionaries: goal, 75; actual, 90.

Additional students at Trinity Seminary and Bible College, Chicago: goal, 75; actual, 123.

## Benson to L. A.

Dr. Oscar A. Benson, honorary president of the Augustana Lutheran Church, has accepted the pastorate of Angelica Lutheran Church at Los Angeles, Calif.

Dr. Benson, who came to Angelica during the fall as interim pastor, will begin his regular ministry there on Jan. 1. The congregation has nearly 800 confirmed members.

President of Augustana from 1951 to 1959, Dr. Benson, 68, was not eligible for re-election under a constitutional age limitation.

## New Guinea Mission Goes Into Business

Does a mission have any business going into business?

This question has been asked and answered in the affirmative by the Lutheran Mission, New Guinea, which is the organizer and chief shareholder of the recently established Native Marketing and Supply Service, Ltd., of New Guinea.

Dr. John Kuder, American Lutheran Church missionary and president of the Lutheran Mission New Guinea, told the 41st annual meeting of the Lutheran Foreign Missions Conference of North America, how the missionaries became involved in business.

It started long ago with attempts by missionaries trying to find employment opportunities for young men of primitive tribes so they could stay close to home and families and be "kept under the influence of the Gospel and in contact with their own congregations."

The introduction by missionaries of new crops such as coffee, tobacco, rice, corn, tomatoes and citrus fruits, led to further involvement of missionaries in business enterprises.

An extension of trading activities among people who had known nothing but direct barter became necessary, and mission vessels, originally intended to maintain supply lines from the main centers to outstations, were pressed into the service of carrying produce.

Although such activities were kept on the modest scale, even prior to World War II the Finschhafen Lutheran missionaries began to export coffee to Australia, to help their parishioners.

After World War II many New Guineans tried to enter business in spite of a total lack of experience and many ambitious projects resulted in heavy losses of money that was usually supplied by "shareholders" or New Guinea villagers who entrusted their meager savings to the more ambitious.

The mission, said Dr. Kuder, decided it was its duty to make an extensive survey of the entire situation which threatened the well being of many Christian villages, and called upon William Fugmann, a German lay missionary of the Neuendettelsau Mission Society with extensive experience as a business manager, to undertake the task.

As a result of the study and ample deliberation, the Lutheran Mission New Guinea arrived at the decision to organize a corporation of shareholders limited to members of the Lutheran Church.

## Lutheran Awarded Legion of Merit

Capt. James R. Hayes, a Lutheran Army chaplain who is studying at the Menninger Foundation at Topeka, Kan., was awarded the Presidential Legion of Merit medal for meritorious performance of services in various positions which he held from February, 1957, to May, 1959. The military award is seldom given in peacetime.

A minister of the United Lutheran Church in America, Chaplain Hayes is in resident training in the marriage counseling program at the Menninger Foundation during the current academic year.

He was cited especially for his compilation of a 269-page manual for training chaplain assistants. He also was recognized for developing a procedure for procuring the most promising trainees for the chaplain assistant program and for establishing ing curriculum for Reserve a tional Guard chaplains. Most work was completed when C Hayes was stationed at Ft. O

A member of the Counter gence Corps in the Pacific World War II, Chaplain Ha tered Lutheran Theological S in Philadelphia, Pa., after t then returned to active servi chaplain.

## Layettes Needed

A plea for baby layettes to abroad to mothers in need w in New York by the Rev. Ove sen, assistant executive secr Lutheran World Relief.

In a letter addressed to w the Lutheran churches in Mr. Nielsen said: "Of all th sent overseas for the needy theran World Relief, none sought after than the layette.'

He mentioned Korea, Hon Taiwan, and Jordan as areas est need, pointing out that " thousands of children born in those countries who have dling clothes.' "

Mr. Nielsen said that in 1 received 5,664 layettes, whil only 1,806 were given. "As 1 to a close the picture is not ing," he added. An estima layettes will have been receiv end of the year.

"There is a pressing nee ettes in hundreds of hospit thousands of clinics where battle constantly in the fac sanitation, disease, and much the LWR executive commen

Layettes should include two flannel nightgowns, t bands, three long sleeve u one pair of booties, one crib sheet, two flannel ja wash cloths, one crib bl receiving blankets, one wo one wool cap and two sle articles can be new or usec be folded in a bundle 15 23 inches—to be shipped t World Relief, Inc., 15th Streets, Easton, Pennsylvan

## Put Away Those ristmas Tree Lights!

ionaries in Madagascar like to rightly lighted Christmas trees it one of their problems is get- supply of light bulbs.

quest was received by LUTHER-RALD too late for Christmas, but can help make next Christmas for missionary families.

led are 32-volt Christmas tree that can be used with a Wind- electrical system.

s of this nature should be sent Rev. Olav Torvik, Ambovom-dagascar.

## —People

**Theodore O. H. Karl,** chair- f the department of speech at Lutheran College, has been president of the Western Association for the year 1961- e speech group is comprised of ntatives of universities, colleges, gh schools in 11 western states.

**Rev. O. C. Rolfsen,** who served icyrus, N. Dak. parish for the 2 years and retired in 1959, is sent serving Christ the King in Ellendale, N. Dak., and Redeemer's Church in Edgeley, k. as interim pastor.

**Rev. N. W. Stoa** and family onored by their parish, Denny Church, Seattle, Wash., recently occasion of the 25th anniver- f Pastor Stoa's ordination. Dr. Brown, who spoke at Pastor ordination in 1934, was one of eakers.

**Rev. Johannes Hoifjeld** is serv- s interim pastor of Trinity , Ft. Bragg, Calif. Trinity is a member of the Suomi

**Rev. L. C. Anderson,** formerly ncock, Minn., is now serving Church, Calmar, and Spring- hurch, Decorah, Iowa.

**Rev. G. E. Borreson,** formerly utoma, Wis., is now serving a three-church parish centering in Elk Mound, Wis.

**The Rev. O. C. Fjelstad,** formerly pastor in Owatonna, Minn., is serving as interim pastor of Trinity Church, Fort Worth, Texas. The Rev. B. T. Anderson, pastor of Trinity Church, is on leave of absence for study in Scotland.

## —Churches

**Sun Prairie, Wis.**—Cornerstone laying ceremonies for the first unit of the new Our Savior's Church were held in December. Officiating was the Rev. John E. Midtling, pastor of the congregation. This Home Mission congregation of 276 members is the Church of the Month selection for January.

**Cambridge, Wis.**—One of the oldest congregations in the ELC, East Koshkonong Church here, dedicated a new parsonage on November 29. Prior to July, 1958, this congregation was part of a two-point parish and jointly owned another parsonage. The Rev. Robert L. Witte is the present pastor of East Koshkonong Church.

### OFFICIAL NOTICE

The Twenty-fourth and closing General Convention of The Evangelical Lutheran Church will be held, God willing, at Central Lutheran Church, Minneapolis, Minnesota, beginning Tuesday evening, April 19, 1960, at 7:30 p.m. and closing Thursday evening, April 21. Voting delegates will, as usual, consist of pastors serving congregations full-time and of one lay delegate from each single-congregation parish and two lay delegates from each multiple-congregation parish. Registration will begin at 10 a.m. on Tuesday, April 19. (The Constituting Convention of The American Lutheran Church will follow at the Minneapolis Auditorium April 22-24.)

O. H. Hove,
General Secretary
The Evangelical Lutheran Church

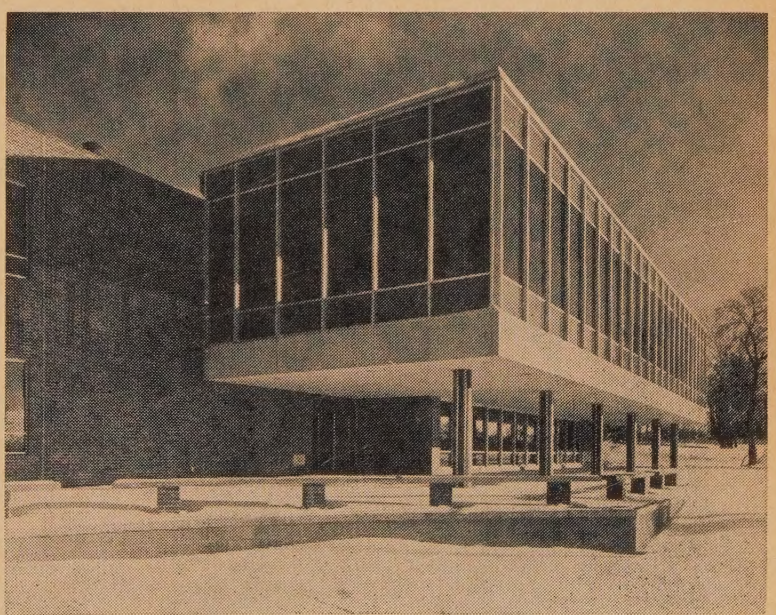
## —Announcements

**Oak baptismal font** will be given to any congregation needing one. Write the Rev. Everett N. Nelson, Roland, Iowa.

**Wanted** to purchase: Thirty 14-ft. church pews in good condition. Write K. J. Hertsgaard, Secy., Kindred Luth. Church, Kindred, N. Dak.

**Altar,** pulpit, and baptismal font available. Write the Rev. Chester A. Oleson, Halstad Luth. Church, Halstad, Minn.

**Red altar cloth** (6 ft. 4 in. wide) and matching pulpit hanging in good condition will be given free to any congregation who can use them. Write Immanuel Lutheran Church, Goodrich and Snelling Aves., St. Paul 5, Minn.



NEW AUGUSTANA COLLEGE BUILDING—Shown is a portion of the $950,000 Commons Building recently dedicated on the campus of Augustana College, Sioux Falls, S. Dak. Included in the new building are a cafeteria with several dining rooms, a post office, book store, bowling alley, and a snack shop. There are also office facilities for student activities.

# Parish Conservation Service

**The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

74-acre farm, W. Wis. 50 acres open field, bal. in wood and pasture. Good bldgs, 6 room house, 28x46 barn. Water, lights. Lutheran community. $4500. Can be bought on land contract. 649-1A

### Businesses

Selling due to other interests—a modern grocery and meat market. Doing good business—excellent potential for increase. Brick bldg (oil steam heat) can be bought or rented. N.E. S. Dak. town. Young ELC congregation, consolidated public school. 649-2C

## FOR RENT

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### Homes

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Housekeeper wanted in nice Christian home, S. Mpls. Light housework. Private room with bath and TV. On busline. 649-6F

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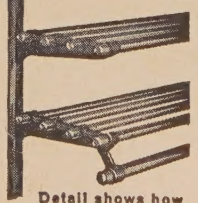

Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.

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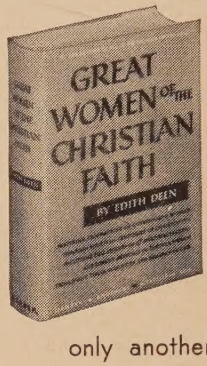


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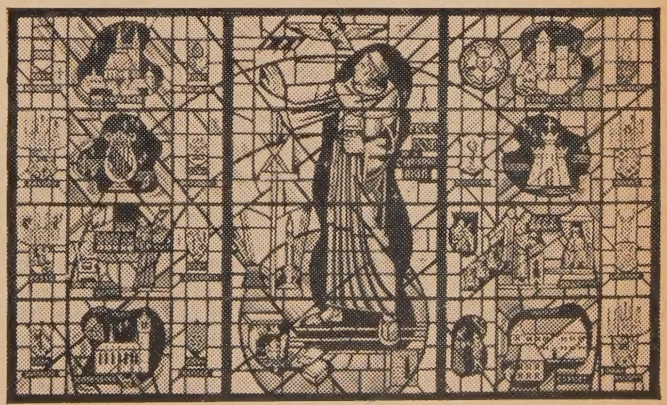

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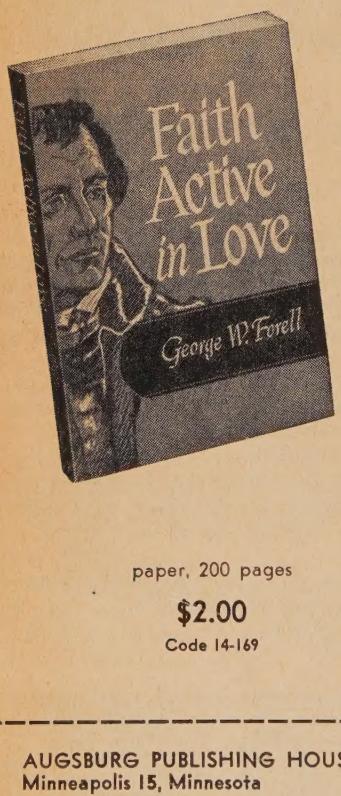


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